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HELPS.

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WAKING.

Again I wake refreshed ! The morning light
Breaks through the darkness, pleasant to my sight.
Almighty God ! what shall I give to thee
For all thy goodness and thy gifts to me ?

We owe God more when we awake than we owed him
when we slept. To sleep is a great mercy, but to awake is
a greater. Let our souls be awake as well as our bodies.

I laid me down and slept : I awaked ; for the
Lord sustained me. *Ps.* iii. 5.

Awake to righteousness, and sin not ; for some
have not the knowledge of God. *1 Cor.* xv. 34.

Awake thou that sleepest, and arise from the
dead, and Christ shall give thee light. *Eph.* v. 14.

It is high time to awake out of sleep ; for now
is our salvation nearer than when we believed.
Rom. xiii. 11.

RISING.

While from my bed with grateful heart I rise,
 Guide thou, this day, great Ruler of the skies,
 My thoughts, my words and deeds through every hour,
 And in my weakness manifest thy power.

Better keep thy bed in sickness, than rise in health to do evil. If God has refreshed thee in slumber, glorify him in thy waking hours. Let thy rising from sleep remind thee of the rising of Christ from the grave, and of a risen Friend and Advocate above.

Rise and pray, lest ye enter into temptation.
Luke xxii. 46.

I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not. *Jer. vii. 13.*

Now is Christ risen from the dead, and become the first fruits of them that slept. *1 Cor. xv. 20.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. *Col. iii. 1, 2.*

PRAYING.

While angels veil their faces with their wings,
 Before the Lord of lords, and King of kings,
 Can I approach him with my wants and care?
 Oh, what a precious privilege is prayer!

In prayer we ask God to do for us that which we cannot do for ourselves.

What nation is there so great, who hath God so

night unto them, as the Lord our God is in all things that we call upon him for? *Deut. iv. 7.*

If thou shalt seek the Lord thy God, thou shalt find him; if thou seek him with all thy heart, and with all thy soul. *Deut. iv. 29.*

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. *Matt. vi. 6.*

O thou that hearest prayer, unto thee shall all flesh come. *Ps. lxxv. 2.*

WALKING.

While roaming joyfully, in shine or shade,
I tread this beauteous earth that thou hast made,
Lord, let me walk in wisdom's pleasant ways,
And live in love, in thankfulness, and praise.

Who walks with God walks wisely and securely. Though in a furnace of fire, Shadrach, Meshach, and Abednego were unhurt, for he who walked with them had a form like the Son of God.

If ye will walk after other gods, ye shall perish. *Deut. viii. 19.*

I will walk before the Lord in the land of the living. *Ps. cxvi. 9.*

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate day and night. *Ps. i. 1, 2.*

WORKING.

In all our works how little is our care,
 To honour him whose workmanship we are :
 Be this my joy, to love him more, and still
 Perform his work, and do his holy will.

Is the labourer worthy of his hire ? Then he that doeth wickedness will have the recompense of wickedness, while he that worketh righteousness shall have a righteous reward.

The night cometh when no man can work
John ix. 4.

Comfort your hearts, and stablish you in every good word and work. *2 Thess. ii. 17.*

Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure. *Phil. ii. 12, 13.*

Lord, who shall abide in thy tabernacle, who shall dwell in thy holy hill ? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. *Psa. xv. 1, 2.*

RESTING.

If earthly rest be sweet, how doubly blest
 To enter and enjoy a heavenly rest,
 Where peace and joy are interrupted never,
 And love and holiness abide for ever !

To the storm-tost mariner—to the toil-worn traveller—to the weary body and the troubled spirit, oh what a blessing is rest !

Six days shalt thou labour, and do all thy work, but the seventh day is the sabbath of the Lord thy

God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger within thy gates. *Exod. xx. 10.*

The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. *Is. lvii. 20, 21.*

There remaineth therefore a rest to the people of God. Let us labour therefore to enter into that rest. *Heb. iv. 9, 11.*

Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee. *Psa. cxvi. 7.*

READING.

Whate'er, O Lord, of value may be found
Where volumes rare and learned books abound,
Thy word, a treasure-house of pearls and gold,
Outweighs them all a thousand thousand-fold.

Happy is he who desires to read, loves to search, and delights to obey the Scriptures.

Search the Scriptures : for in them ye think ye have eternal life ; and they are they which testify of me. *John v. 39.*

Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein. *Rev. i. 3.*

Understandest thou what thou readest ? *Acts viii. 30.*

Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner ? this is the Lord's doing and it is marvellous in our eyes. *Matt. xxi. 42*

THINKING.

Much more we think of earthly joy and care,
Of passing scenes and trifles light as air,
Than of his grace who formed this earthly ball,
The great, the good, the mighty Lord of all!

Guard well thy thoughts, that thy words may be wise
and thine actions upright.

Let the words of my mouth, and the meditation
of my heart, be acceptable in thy sight, O Lord,
my strength, and my redeemer. *Ps.* xix. 14.

I am poor and needy; yet the Lord thinketh
upon me: thou art my help and my deliverer;
make no tarrying, O my God. *Ps.* xl. 17.

Let him that thinketh he standeth take heed
lest he fall. *1 Cor.* x. 12.

What think ye of Christ? *Matt.* xxii. 42.

In such an hour as ye think not, the Son of man
cometh. *Matt.* xxiv. 44.

TRAVELLING.

Be thou, my God, where'er my feet may roam,
My Friend and Father, and thy heaven my home;
Where'er I ride, or sail, or walk, or be,
Lord, let me always journey on to thee.

Life is a journey, and solemn is the thought that every
day we are a stage nearer to heaven or to hell.

Yet a little sleep, a little slumber, a little folding
of the hands to sleep: so shall thy poverty come
as one that travelleth, and thy want as an armed
man. *Prov.* vi. 10, 11.

The stranger did not lodge in the street; but I
opened my doors to the traveller. *Job* xxxi. 32

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. *Is* lxiii. 1.

BUYING

Though wealth may buy; though money can command
Estates and furniture, and house and land,
Whate'er I purchase, this be still my cry,
Lord, give me that which money cannot buy!

Money can buy much for the body and time; but it can purchase nothing for the soul and eternity.

It is nought, it is nought, saith the buyer; but when he is gone his way, then he boasteth. *Prov.* xx. 14.

Buy the truth, and sell it not, also wisdom, and instruction, and understanding. *Prov.* xxiii. 23.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. *Is.* lv. 1.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed. *Rev.* iii. 18.

SELLING.

Among mankind, let this my maxim be,
 To do, as I would they should do to me:
 Let me not sin, to gain a hundred fold,
 Let me not sell myself for glittering gold

Though the wealth of the world be offered thee as the purchase-money, sell not thyself unto sin.

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain. Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. *Jas. iv. 13, 14.*

If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. *Matt. xix. 21.*

The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. *Matt. xiii. 44.*

BORROWING.

The borrower's rugged path is mud and mire,
 And thickly set with pointed thorn and brier;
 The less thou borrowest, the less of pain
 Thou hast to bear—the less to pay again.

He who is at ease and desires to be in trouble, or he who has a little distress and will make it more, let him borrow.

And the same servant went out, and found one of his fellow-servants, which owed him an hundred

pence : and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. *Matt. xviii. 28.*

The rich ruleth over the poor, and the borrower is servant to the lender. *Prov. xxii. 7.*

LENDING.

If God has given thee gold, and house and land,
Lend to thy neighbour with a liberal hand,
If he be poor, and honest, and distress ;
Then thou in blessing doubly shalt be blest.

Whoso lends with kindness and discretion, does good and gets good : he relieves another's heart, and adds to his own happiness.

Thou shalt not harden thine heart, nor shut thine hand from thy poor brother : but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need. *Deut. xv. 7, 8.*

A good man showeth favour and lendeth : he will guide his affairs with discretion. *Psa. cxii. 5.*

If ye lend to them of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners to receive so much again. But love ye your enemies, and do good, and lend, hoping for nothing again ; and your reward shall be great. *Luke vi. 34, 35.*

Give to him that asketh thee, and from him that would borrow of thee turn not thou away. *Matt v. 42.*

WINNING.

Whate'er in worldly ways the path I choose,
 Whate'er of health and wealth I win or lose;
 Oh grant me, Lord, the pardon of my sin,
 And give me grace eternal life to win.

Some have been ruined by success. Examine then the prize thou desirest to obtain, for if it be more likely to do thee evil than good, thou hadst better be a loser than a winner.

The fruit of the righteous is a tree of life; and he that winneth souls is wise. *Prov. xi. 30.*

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phil. iii. 8, 9.*

 LOSING.

If Christ be mine, a gainer I shall be,
 Though toss'd and wreck'd on life's tempestuous sea;
 Let the winds blow, and angry waters roll,
 Whate'er my loss, let me not lose my soul.

Fear not though thou lovest all things in the earth; but have a care that thou lovest not heaven!

There is a time to get, and a time to lose.
Eccles. iii. 6.

The son of man is come to save that which was lost. *Matt. xviii. 11.*

What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? *Matt xvi. 26.*

Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it. *Luke xvii. 33.*

And this is the Father's will which hath sent me, that of all which he has given me I should lose nothing, but should raise it up again at the last day. *John vi. 39.*

SEEKING.

Whate'er the joy to which thou art inclined,
Seek earthly objects with a moderate mind;
But, while thy months and moments fleetly roll,
Thy Saviour seek with all thy heart and soul.

Is it prudent to prefer pebbles to pearls? Is it wise to seek the things of time, and to leave unsought those of eternity?

If thou shalt seek the Lord thy God thou shalt find him; if thou seek him with all thy heart and with all thy soul. *Deut. iv. 29.*

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. *Matt. vi. 33, 34.*

Here we have no continuing city, but we seek one to come. *Heb. xiii. 14.*

FINDING.

Who finds a treasure in the things of earth,
Finds that which often is of little worth,
But he to whom a Saviour's love is given,
Finds life eternal, happiness and heaven.

Finding favour in this world will be a loss, if thereby we lose our interest in the world that is to come.

Most men will proclaim every one his own goodness : but a faithful man who can find ? *Prov.* xx. 6.

Canst thou by searching find out God ? Canst thou find out the Almighty to perfection ? *Job* xi. 7

Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat : because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. *Matt.* vii. 13, 14.

Happy is the man that findeth wisdom, and the man that getteth understanding. *Prov.* iii. 13.

MEETING.

How sweet on earth to meet with those we love
After long absence, and affection prove !
How doubly sweet, though death awhile may sever,
To meet in heaven, and part no more for ever !

God only can enable us to meet prosperity humbly, adversity patiently, and death with resignation and joy.

Let a bear robbed of her whelps meet a man,
rather than a fool in his folly. *Prov.* xvii. 12.

The rich and poor meet together : the Lord is the maker of them all. *Prov.* xxii. 2.

Prepare to meet thy God. *Amos* iv. 12.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. *1 Thess.* iv. 16, 17.

PARTING.

Take courage, Christian ! cast away thy fears
In this vain world of parting, grief and tears,
And look above, to heaven's eternal throne,
Where tears, and grief, and parting are unknown.

We may part with our possessions, and again regain them. We may part with our friends on earth, and meet them again in heaven ; but if we once part with the favour of God, we are lost for ever.

And Ruth said, Entreat me not to leave thee, or to return from following after thee : for whither thou goest, I will go ; and where thou lodgest, I will lodge : thy people shall be my people, and thy God my God : where thou diest, will I die, and there will I be buried : the Lord do so to me, and more also, if aught but death part thee and me. *Ruth* i. 16, 17.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy. *Luke* xxiv. 51, 52.

HEARING.

When listening silently in thoughtful mood,
 How much we hear ! how little that is good !
 Wisdom in what is said some part may bear,
 But folly often has the larger share.

If what thou hearest be good, let it not escape thee : but if it be evil, then be thou deaf as an adder.

Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater : so shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. *Isa.* lv. 3, 10, 11.

TALKING.

As food, or good or bad, affects our health,
 E'en so our words are poverty or wealth ;
 Good words a healthy virtue will impart,
 While bad words prove but poison to the heart.

Put this question to thyself : In the course of a day how many wise words do I speak, and how many foolish ?

There are many unruly and vain talkers and deceivers. *Titus* i. 10.

And it came to pass as Moses entered into the tabernacle, the cloudy pillar descended, and stood

at the door of the tabernacle, and the Lord talked with Moses. *Exod.* xxxiii. 9.

My son, keep thy father's commandment, and forsake not the law of thy mother. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. *Prov.* vi. 20, 22.

All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power. *Ps.* cxlv. 10, 11.

SAVING.

Whate'er thou savest in thy day of health,
Of this world's good, its wisdom and its wealth,
Fail not to save with care thy heart and breath
For Him who saved thee from eternal death.

Lay up, if thou canst, among thy savings, hope for thy youth, faith for thine age, and peace for thy latter end.

Christ Jesus came into the world to save sinners.
1 *Tim.* i. 15.

I, even I, am the Lord: and beside me there is no Saviour. *Isa.* xliii. 11.

Return, O Lord, deliver my soul: oh save me for thy mercies' sake. *Ps.* vi. 4.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen
Jude 24, 25.

SPENDING.

Spend wisely, so shalt thou be free from straits,
And feed the hungry poor within thy gates ;
But let thy spending for the Lord be free :—
Remember how he spent his life for thee !

Pause when pleasure asks thee for thy purse ; but when thou canst do good, better will it be to spend than to spare.

We spend our years as a tale that is told. The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow ; for it is soon cut off, and we flee away. *Ps.* xc. 9, 10.

Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. *Isa.* lv. 2.

The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. *Rom.* xiii. 12.

GIVING.

Thy mercies, Lord, around me freely shed,
Outnumber far the hairs upon my head ;
Shame on me, then, should I a niggard be,
And grudge, when thou hast given so much to me.

If thou wouldst prize the gift of a king, how highly shouldst thou value the gifts bestowed on thee by the King of kings.

Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of

a disciple, verily I say unto you, He shall in no wise lose his reward. *Matt. x. 42.*

To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. *Rev. ii. 7.*

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Rom. viii. 32.*

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. *Jas. i. 5.*

RECEIVING.

If earthly gifts my thankfulness command,
Much more the gifts of an Almighty hand
Should move me to receive in thankful mood,
And fill my soul with love and gratitude.

If we thought less of the things we desire, and more of the things we have already received of God, we should be doubly thankful.

Shall we receive good at the hand of God, and shall we not receive evil? *Job ii. 10.*

He that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. *Jas. i. 6, 7.*

Receive not the grace of God in vain. *2 Cor. vi. 1.*

When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.
1 Pet. v. 4

EATING.

Does He who formed me feed me ? guide my ways ?
 And give me health, and strength, and length of days ?
 Let His, then, be my heart, whate'er befall,
 My life, my soul, my energies, my all !

My food is a blessing ; but if I use the strength it gives me to do evil, I make it a curse.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die. *Gen. ii. 16, 17.*

The meek shall eat and be satisfied. *Ps. xxii. 26.*

Man shall not live by bread alone, but by every word of God. *Luke iv. 4.*

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. *1 Cor. x. 31.*

DRINKING.

Be on thy guard ! be temperate ! Alas !
 A fiery serpent lurks within the glass :
 Its subtle poison may affect thy breath,
 And haply bring thee to eternal death.

The drunkard commits himself to the guidance of folly and sin, and " puts an enemy into his mouth to steal away his brains."

Awake, ye drunkards, and weep. *Joel i. 5.*

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it

moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thy heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again. *Prov. xxiii. 31, 32, 33, 34, 35.*

HOPING.

Hope, heavenly hope, supports us every hour,
And leads us on with heart-sustaining power;
Smiles brightest far when earthly ills arise,
And waves her wings, and bears us to the skies.

While despondency prompts the Christian soldier to lay down his arms, hope animates his heart, and leads him on to victory.

The hypocrite's hope shall perish. *Job viii. 13.*

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. *Ps. cxlvi. 5.*

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work. *2 Thess. ii. 16, 17.*

Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. *Heb. vi. 19.*

FEARING.

Amidst the storm and tempest, flood and flame,
 Who fear the Lord, and praise his noly name,
 Whatever ills betide, are yet secure,
 And shall through countless ages still endure.

One half the things that fright us are but shadows. Let the fear of the Lord secure thee from all worldly, slavish fear.

The secret of the Lord is with them that fear him; and he will show them his covenant. *Ps. xxv. 14.*

In every nation he that feareth him, and worketh righteousness, is accepted with him. *Acts x. 35.*

Oh how great is thy goodness, which thou hast laid up for them that fear thee. *Ps. xxxi. 19.*

The fear of the Lord tendeth to life, and he that hath it shall abide satisfied: he shall not be visited with evil. *Prov. xix. 23.*

DOUBTING.

Doubt if thou wilt the golden sun that glows—
 The promises that this fair world bestows,
 With all that youth, and health, and wealth afford;
 But never, for one moment, doubt the Lord.

Doubt eclipses the brightness of the Sun of righteousness, while faith exhibits him in all his glory.

An excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king called Belteshazzar. *Dan. v. 12.*

Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? *Matt. xi 31.*

Neither be ye of doubtful mind. *Luke xii. 29*

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. *Phil. iii. 8.*

TRUSTING.

Trust in a prince—he from his word may fly ;
Trust in a friend—the dearest friend will die ;
Trust thine own heart—'tis faithless, insecure ;
But trust in God, and then thou shalt endure.

Build thy hopes on the shifting sand, and they shall fall ;
erect them on the Rock of Ages, and the tempests shall war
against them in vain.

Trust in the Lord, and do good ; so shalt thou
dwell in the land, and verily thou shalt be fed.
Psa. xxxvii. 3.

Blessed is the man that trusteth in the Lord,
and whose hope the Lord is. For he shall be as
a tree planted by the waters, and that spreadeth
out her roots by the river, and shall not see when
heat cometh, but her leaf shall be green ; and shall
not be careful in the year of drought, neither shall
cease from yielding fruit. *Jer. xvii. 7, 8.*

ENDURING.

Whate'er be mine of trial, grief, and pain,
Teach me, O Lord, with calmness to sustain ;
How meekly should I bear them when I see—
What thou hast borne upon the cross for me !

Remember, Christian, that God knows both thy strength
and thy weakness, and be assured that he will lay on thee
no heavier burden than thou art able to bear.

Blessed is the man that endureth temptation ; for
when he is tried, he shall receive the crown of life,

which the Lord hath promised to them that love him *Jas. i. 12.*

Weeping may endure for a night, but joy cometh in the morning. *Ps. xxx. 5.*

His name shall endure for ever : his name shall be continued as long as the sun : and men shall be blessed in him : all nations shall call him blessed. *Ps. lxxii. 17.*

He that endureth to the end shall be saved. *Matt. x. 22.*

ENJOYING

Remember, while thy pulse is beating fast
With joy, that sinful pleasures cannot last.
Though much of worldly bliss may here be given,
This earth will pass away,—look on to heaven!

Sad are the joys of to-day, if they bring affliction to-morrow ; and fearful are the pleasures of earth, if they rob us of the happiness of heaven.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt. *Heb. xi. 24—26.*

I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure : and, behold, this also is vanity. *Eccles. ii. 1.*

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. *1 Tim. vi. 17.*

LEARNING.

Whate'er I learn from fellow-sinners round,
While hopes and fears, and joys and griefs abound,
Kindness, and love, and meek humility,
My Lord and Saviour, I would learn of thee

The little we have learned compared with what we know not, is about as much as the drop is to the ocean.

Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.
Acts vii. 22.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels. *Prov. i. 5.*

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.
Rom. xv. 4.

But continue thou in the things which thou hast learned. From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus
2 Tim. iii. 14, 15.

TEACHING.

Am I a teacher? Need have I to pray
For heavenly light to guide me on my way:
Instruct me in the wisdom of thy word,
My Guide, my Friend, my Teacher, and my Lord!

He who learns of man may be wise for time; but he whom God teaches is taught for eternity.

Thou therefore which teachest another, teachest thou not thyself? *Rom. ii. 21.*

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. *Tit.* ii. 11--13.

Teach me to do thy will; for thou art my God. *Ps.* cxliii. 10.

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. *Ps.* xciv. 12.



REPROVING.

Reprove with meekness and in accents mild,
For thou thyself art error's erring child;
But should thy heart in sinful pathways roam,
Like a strong archer drive thine arrow home.

Did we reprove others as we would be reprov'd ourselves,
anger and bitterness would be unknown in our corrections.

Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head. *Ps.* cxli. 5.

A reproof entereth more into a wise man than an hundred stripes into a fool. *Prov.* xvii. 10.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works. *2 Tim.* iii. 16, 17



PRAISING.

In praising man thy tongue should cautious be ;
 In praising God thy spirit should be free :
 Not all the sounds that earthly tongues can raise,
 Can tell his love, or half express his praise.

There are few things that do the heart more good, or raise the spirit nearer to heaven, than a hearty hallelujah !

I will praise the name of God with a song, and will magnify him with thanksgiving. *Ps.* lxix. 30.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To show forth thy loving kindness in the morning, and thy faithfulness every night. *Ps.* xcii. 1, 2.

Show forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pet.* ii. 9.

SORROWING.

As falling showers refresh the thirsty ground,
 So tears are, oftentimes, a comfort found :
 Who sorrows for his sins, his wo shall cease,
 For godly sorrows are the seeds of peace.

It is a question whether we have not still more reason to thank God for our sorrows than for our joys.

Happy is the man whom God correcteth : therefore despise not thou the chastening of the Almighty. *Job* v. 17.

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. *Ps.* cxix. 75.

Your sorrow shall be turned into joy *John* xvi. 20.

And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. *Rev.* xxi. 4.

REJOICING.

And do thine hours and days in gladness roll,
 And beams of sunshine brighten up thy soul ?
 Then praise the Lord thy God with heart and voice :
 Rejoice aloud !—Again I say, Rejoice !

Fall not into evil in the season of rejoicing, as the exulting fly falls heedlessly into the web of the spider.

O come, let us sing unto the Lord ; let us make a joyful noise to the rock of our salvation. *Ps.* xcv. 1.

The righteous shall be glad in the Lord, and shall trust in him ; and all the upright in heart shall glory. *Ps.* lxiv. 10.

Rejoice in hope of the glory of God. *Rom.* v. 2.

Whom having not seen, ye love : in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. *1 Pet.* i. 8.

COMMANDING.

O God of mercy my director be,
 While others I command, command thou me,
 And guide me still, by thine Almighty power,
 Through all my days and every passing hour

He may fearlessly go forward who has God for his commander.

The first of all the commandments is, Hear, O Israel ; the Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. *Mark* xii. 29, 30.

Be strong and of a good courage, fear not, nor be afraid : for the Lord thy God, he it is that doth go with thee ; he will not fail thee, nor forsake thee. *Deut.* xxx. 6.

Fear God, and keep his commandments : for this is the whole duty of man. *Eccles. xii. 13.*

A new commandment I give unto you, That ye love one another. *John xiii. 34.*

OBEYING.

Obey not sin, though soft its whispers fall
Or loud and long its urgent accents call ;
Despise its joys—resist its dread control—
Obey the Lord thy God with all thy soul.

He who obeys sin willingly, will soon be obliged to obey : on compulsion.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. *Phil. ii. 8, 9.*

To obey is better than sacrifice. *1 Sam. xv. 22.*

What shall the end be of them that obey not the gospel of God ? *1 Pet. iv. 17.*

Obey my voice, and I will be your God, and you shall be my people : and walk ye in all the ways that I have commanded you, that it may be well unto you. *Jer. vii. 23.*

POSSESSING.

Hold lightly what thou hast—'tis but a name ;
For all this world can give of wealth or fame,
Though thine to day, to-morrow may be riven.
No rock but Christ !—no resting-place but heaven.

The most valuable possession in this world is a well-founded hope and confidence as to the world that is to come.

I am made to possess months of vanity, and wearisome nights are appointed to me. *Job vii. 3.*

The upright shall have good things in possession. *Prov. xviii. 10.*

Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. *Luke xii. 15.*

As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. *2 Cor. vi. 10.*

RESIGNING.

'Tis easy to rejoice when sunbeams shine,
But God alone can teach us to resign.
Lord, teach me still, whate'er thy hand may claim
And take away, to bless thy holy name.

We ought cheerfully to resign our friends when God requires them; for when he calls his children home, it is a proof of love, and not of anger.

Humble yourselves under the mighty hand of God, that he may exalt you in due time. *1 Pet. v. 6.*

And Job said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly. *Job i. 21, 22.*

Cast not away therefore your confidence, which hath great recompense of reward. *Heb. x. 35.*

Let the Lord do that which seemeth him good *2 Sam. x. 12.*

KNOWING.

Do I possess, while knowledge freely flings
 A ray of golden light o'er men and things,
 'The only cure for worldly cares and strife?
 And know Him whom to know is endless life?

Is the knowledge that refers to time be so valuable; how ought it we to estimate that which relates to eternity.

Let not thy left hand know what thy right hand doeth. *Matt. vi. 3.*

Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. *Ps. xxxix. 4.*

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. *John x. 14, 15.*

He that loveth not, knoweth not God; for God is love. *1 John iv. 8.*

WATCHING.

Oh let me, Lord, while sin is prowling round,
 In humble, patient watchfulness be found—
 'That I may 'scape its snares; and teach me still
 How I can best perform thy holy will.

Watch narrowly thy thoughts, thy words, and thy deeds, for they go together in good or in evil.

Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. *Luke xii. 37.*

Watch and pray, that ye enter not into temptation. *Matt. xxvi. 41.*

Except the Lord build the house, they labour in vain that build it : except the Lord keep the city, the watchman waketh but in vain. *Ps. cxxvii. 1.*

WAITING.

Be mine with hope and confidence to wait
A patient suppliant at the heavenly gate ;
And soon in love my Saviour will arise,
A waiting sinner he will ne'er despise.

If we have waited for trifles, how patiently should we wait for God's commands, God's presence, and God's blessing.

Wait on the Lord : be of good courage, and he shall strengthen thy heart ; wait, I say, on the Lord. *Ps. xxvii. 14.*

Those that wait upon the Lord, they shall inherit the earth. *Ps. xxxvii. 9.*

So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ : who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. *1 Cor. i. 7, 8.*

All the days of my appointed time will I wait till my change come. *Job xiv. 14.*

SINNING.

What, art thou burden'd ? Dost thou feel within
The plague-spot and the leprosy of sin ?
Christ is a fountain ! To that fountain go—
Though crimson red, thou shalt be white as snow.

If you make sin a companion, it will soon make you a slave.

The wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord. *Rom vi. 23.*

These things I write unto you, that ye sin not
And if any man sin, we have an advocate with the
Father, Jesus Christ the righteous: and he is the
propitiation for our sins: and not for ours only,
but also for the sins of the whole world. *1 John*
ii. 1, 2.

This is a faithful saying, and worthy of all ac-
ceptation, that Christ Jesus came into the world to
save sinners. *1 Tim. i. 15.*

REPENTING.

If God in love his chast'ning griefs hath sent
To scourge thy heart, and given thee to repent;
A pardoned child—fear not the world's alarms,
But seek for safety in thy Father's arms.

As oil and balm to the wounded body, so is repentance to
a sin-sick soul.

If the wicked turn from his wickedness and do
that which is lawful and right, he shall live thereby.
Ezek. xxxiii. 19.

Rend your heart, and not your garments, and
turn unto the Lord your God: for he is gracious
and merciful, slow to anger, and of great kindness,
and repenteth him of the evil. *Joel ii. 13*

LIVING.

My length of days, O Lord, whate'er it be,
With all my joys and griefs I leave to thee,
But let me live that I may welcome death,
And praise my Saviour with my dying breath.

To live without knowing that Christ died for sinners is to
live in vain.

As truly as I live, all the earth shall be filled
with the glory of the Lord. *Numb xiv. 21.*

Whosoever liveth and believeth in me shall never die. *John xi. 26.*

Incline your ear, and come unto me : hear, and your soul shall live. *Isa. lv. 3.*

And he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Cor. v 15*

DYING.

If when we die, from earthly fetters freed,
We sink in torment, death is death indeed !
But if where saints and angels dwell we soar,
Then death is life, and life for evermore !

To die is, to the follower of the Redeemer, to exchange sorrow for joy, time for eternity, and earth for heaven.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me. *Psa. xxiii. 4.*

The righteous hath hope in his death. *Prov. xiv. 32.*

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. *2 Tim. i. 12*

The sting of death is sin ; and the strength of sin is the Law. But thanks be to God which giveth us the victory through our Lord Jesus Christ *1 Cor. xv 56, 57.*

THE END.

The Ungrateful Boy.



THE

UNGRATEFUL BOY.

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TRANSLATED FROM THE FRENCH

THE
UNGRATEFUL BOY.

A KIND schoolmaster, who was in the habit of relating stories to his pupils, one day called his scholars around him, and began as follows:—

I am going, my dear children, to relate to you a singular history. May I expect your careful attention to the close of it?

Picture to yourself a little boy sitting in a balcony or portico, which overlooks a garden. His hands and feet are bound, he has a bandage upon his eyes, while another covers his mouth and nose. His ears, too, are closely stopped, so that he cannot use his feet or hands; neither can he see, or speak, or hear.

At the same time, his brothers and sisters, and their companions, are enjoying themselves in the garden beneath, laughing, playing, and eating fruit. Henry (for this was the name of the little boy who was deprived of all these pleasures) tried many times to break the cords and bandages

which confined him, but his efforts were vain.

I inquired why this child was bound. At first nobody could tell me, but a person afterwards informed me, that Henry's father had reminded him, the evening before, to thank God for all his gifts, and that Henry had replied very carelessly, that God had not done very much for *him*. This remark grieved his father, who, without reproaching him at the time, bade him good night, and sent him to bed.

The next morning, before he had risen, his father directed that he should be placed upon the balcony,

bound as I have before described, Henry was still struggling to free himself from his bands, when his father, after a time, sent a servant to untie the bandage which covered his mouth. Oh, if you had heard what cries Henry uttered when the bandage was taken from his mouth!

“Father! mother! Mother! father!” he exclaimed. Nobody replied:—Henry continued, “I cannot move! I cannot open my eyes! I cannot hear! Father, father! I am hungry:—I am very hungry! It is more than an hour since I tried to call to you, and I could not speak! I wanted breakfast, and I could not

open my mouth ! It is too bad : I was not able to speak. The words were in my throat, and I wished to utter them ; the bandage hindered me, father !”

He was still crying, when his father came to remove the covering from his ears.

Well, Henry,” said he, “why have you called me so often and so loudly ; I have answered you three or four times that I was coming.”

“Why, father, I could not hear you. My eyes were shut. It seemed as if I was far away in a desert, in the middle of the night. I heard no voice, nor any sound. Oh, how

dreadful it is, not to be able to hear
Oh, I do not wish to be deaf. I beseech you, dear father, do not make me deaf as I have been for the last hour."

As Henry was hungry they gave him his breakfast, but without unbinding his hands or feet. They made him eat as if he were an infant, who takes its bread and milk from a spoon in its mother's hand.

Henry still complained of his closed eyes, and bound limbs, but as he had an appetite, he commenced eating his bread and milk, and finished by complaining, and praying that his father would let him see.

“Do you wish to have your ears stopped again?”

“Oh no, father! It is so bad to hear nothing: neither the voice of friends, nor the singing of the birds, nor any noise. I would have given all the world, if it had been mine, for the pleasure of hearing a footstep. If the wind had only sounded a little in my ears; but not a leaf stirred, that I could hear. Dear father, I beg you to let me hear a little noise, and some conversation.”

“Will you have your mouth closed again?”

“No: that is still worse, not to

be able to speak! Oh, do you not know that would be much worse. I was hungry, and I could not call. I could not open my mouth. I wanted to tell you that I was suffering, and I had not the power; I must have power to speak."

Here the conversation was interrupted by the noise of the brothers and sisters of Henry playing, laughing and running about in the garden.

"Let us play ball," cried one.

"Oh, see me fly my kite," cried another.

"We will go and send up my balloon," said a third, "come and see it—put a little straw here in the

middle—bring the watering pot:—Here, Paul, you put a little water on the straw.—That’s it; now put some coals there. See what a smoke it makes! How it swells the balloon! How very pretty it is! See, see the gilt pictures on the paper—cut the cord—there it goes! look at it—hurrah! It burns! It is going to set the clouds on fire!” and off the joyous band ran with shouts of laughter.

Henry, who had his eyes still bound, saw nothing.

“Oh, dear father!” he said, at last, “I will remain tied to my chair, if you require it, but at least take away the bandage which covers my

eyes, that I may see the balloon, and all that goes on in the garden." His father consented, and the band was raised. But, alas ! the paper balloon had burned to ashes, and Henry could not see it.

Just then a little girl came from the garden, to present to her father the prettiest bouquet that it was possible to see, or to smell. Roses, pinks, jessamines, lilacs, violets, all were united, and together sent forth the sweetest fragrance.

" Oh, how good they are," said his father ; " smell them, Henry."

" But, father, I cannot smell any thing," said Henry, in a whimper.

“ Oh, that beautiful rose ! do, father, take just this one bandage away, and let me smell of it.”

The bandage which covered his nose was taken off; and then the little boy, still tied in his chair, was left to himself. His father and sister went down into the garden. As soon as he came among the troop of children, he was received with cries of joy. “ Father,” said one to him, “ come and play with us. O father, do play with us !”

And the good father, mingling in all their pleasures, jumped with some, ran after others, laughed with all,—in a word, he became as one of them.

Henry, animated and excited by the sight of all these plays, twisted impatiently upon his chair. It must be admitted, that to have two sound feet, and not be able to walk, and two sound arms, and not have power to feel, and this, in the presence of a band of playful children, who can run, and leap, and do all they wish, is rather a hard thing to be endured.

Henry wished to ask his father, why he had treated him thus; but it was for the purpose of avoiding his questions, that his father left him. He was therefore compelled to remain there, and to witness, at a distance, the pleasures of which he so

much desired to partake. But, at last, the father sent to have his son released, and to tell him to come down into the garden, and there assembling all the children about him, he began as follows :

“ My dear children,—This morning, you have all asked me, in turn, why I have deprived your brother of the pleasure of playing with you. I will now answer you. Henry has not asked me the same question, but I presume he is not less desirous than you are to hear what I have to say. Let him, then, as well as the rest of you, listen to an explanation, which will of course interest him the most.

“Yesterday evening I told Henry to remember to return thanks to God for all the benefits he had received. Henry, who did not feel inclined to such a duty, replied, that God had not conferred many blessings upon him, that he knew of. At this reply, so full of thoughtlessness and ingratitude, I was much grieved; but said nothing on the subject at the time, reserving my explanation till the next day.

“Henry, and perhaps all of you, my children, have been so long accustomed to enjoy God’s kind gifts, that they seem to you as matters of course. From this, in part, proceeds your

ingratitude. But I ask you, is it a small thing that you possess the gift of sight, which enables you to see all the works of God, to enjoy the light, and to regulate your motions, and to look upon the faces of your parents and friends?

“Is it a small thing, that you have the gift of speech, by which you can express your desires and your thoughts?

“The wonderful sense of hearing, also, which apprizes you of danger when it is near, by which you can enjoy the sweet sound of music, the singing of the birds, the rustling of the forest, and the murmuring of the

brooks, and better than all, which permits you to hear the affectionate words of your parents and friends every day—is it not a blessing?

“Should we not be thankful for this curious sense of smell, too, without which we might be in danger of eating the most unhealthy, if not the most poisonous articles? This sense is not alone useful, but it is agreeable; for, by it, you can smell the flowers in the garden, the blossoms on the trees, and the sweet and wholesome perfume of the summer air.

“And then there are those light feet which carry you from place to

place, by which you climb the mountains, and run down the hills. And these skilful hands, too, for executing every wish, gaining your livelihood, conveying food to your mouth, and rendering you a thousand services every day. Are all these then of no value? Ask Henry. He will tell you on what consideration he would consent to part with only one of these gifts. Let us see.

“What shall I give you, Henry, in exchange for your eyes? If you will let me cover them again, I will give you sports in abundance. You shall have my horse for riding in the country, or any thing else. You have

only to tell what you desire : but you shall lose your sight. Are you ready to exchange ? Here is the bandage."

"No, no, father, I would rather live on bread and water, all my life," replied Henry, trembling at the very thought of such a misfortune.

"Well, then, let me bind only your mouth or ears."

But Henry earnestly entreated his father not to bind him at all, adding, "not even for a day, no, not even for an hour ; I have already suffered enough."

"My children," replied the father, "you see now that God has done more, much more for you than you

can imagine : for it is He bestows sight, hearing, smell, taste and speech. He has given you all. What have we which we have not received from Him, except a sinful and ungrateful heart? And let me add, if you have received all that you possess, is it not reasonable at least that we return thanks? To refuse to do it, is to be like the brutes."

Henry quitted his place, threw himself upon his father's neck, and confessed his sin. All the joyous party came into the house, and there, after supper, Henry was the first to propose an humble thanksgiving to

God, for all his gifts, and his father has told me, that, more than once, he has seen him on his knees, alone, in his chamber, earnestly engaged in prayer.



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